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The Grand Unfolding Yogaverse

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Journal of Conscious Evolution
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The grand unfolding yogaverse

Stuart Jivanand Sovatsky

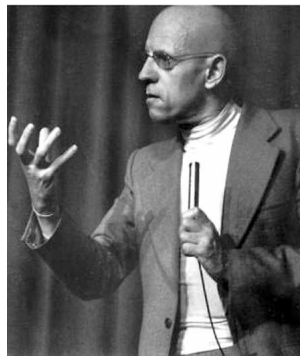
photo by Julianne Reynolds



*“I am the Passion aligned with the Cosmos that
unfolds
humankind’s greatest maturation and bliss.”
(Bhagavad-gita, 7.11)*



Dedicated to
Michel Foucault (1926-1984)



Reverberations in the body and the soul...the elixir of life

*[There are]...the societies--and they are numerous: China, Japan, India, Rome, the Arabo-Moslem societies—which endowed themselves with an **ars erotica** [in contrast to **scientia sexualis**, as Foucault called both The Church’s moral-confessional approach to right and wrong “erotic truth” and modern sexological research “truths,” sexual liberation encouragement-truths and wide-ranging practices, all based in psychoanalytic theory and its many offshoots]....*

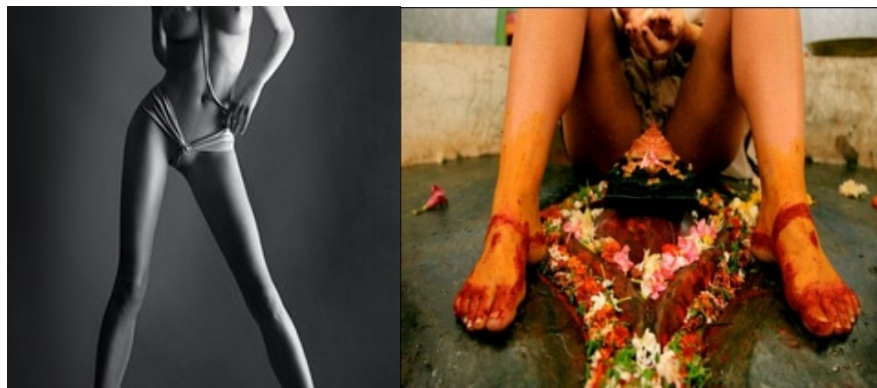
In the [secret] erotic art, truth is drawn from pleasure itself, understood as a practice and accumulated as experience; pleasure is not considered in relation to an absolute law of the permitted and the forbidden, nor by reference to a criterion of utility, but first and foremost in relation to itself, it is experienced as pleasure, evaluated in terms of its intensity, its specific quality, its duration, its reverberations in the body and the soul.

Moreover, this knowledge must be deflected back into the sexual practice itself, in order to shape it as though from within and amplify its effects. In this way, there is formed a knowledge that must remain secret, not because of an element of infamy that might attach to its object, but because of the need to hold it in the greatest reserve, since according to the tradition, it would lose its effectiveness and its virtue by being divulged. [Though unknown to Foucault, “secret” or esoteric energetic

“initiation-knowledge,” such as via *shaktipat*, *Kundalini*, Holy Ghost, *baraka* and other charismatic bodily awakenings, should be included here.]

.... The effects of this masterful art, which are considerably more generous than the spareness of its prescriptions would lead one to imagine, are said to transfigure the one fortunate enough to receive its privileges: an absolute mastery of the body, a singular bliss, obliviousness to time and limits, **the elixir of life** [my emphasis] the exile of death and its threats. (Michel Foucault, *The History of Sexuality*, V. 1. pp. 57-58)

GATEWAY TO THE YOGAVERSE From *Scientia Sexualis* to *Ars Erotica*



Scientia Sexualis

Ars Erotica

Toward the Scientia Sexualis, Something Eastern Came....

On the left is a *scientia sexualis* image meant to activate what the sexually-adventurous and preeminent social historian, Michel Foucault called its “most *imaginary* element, the desire for sex.”

From this alluring and singularly-attuned center, a world of bodily actions, ideals and pleasures represents itself to us in hundreds of millions of public and adult-only images, a plethora of sexy accoutrements, numerous theories and therapies and myriad consequent personal interactions and life-shaping hopes—as if sex-desire is anything *but* an imaginary construct, as if this desire, construed by Freud, Reich and all who have followed, is the unquestionable truth and “final liberation” of a long-withheld Eros.

Even including Liberal critiques from Feminism (objectification), Marcuse (commodification), Huxley (dehumanized “brave new world”) and Lasch

(narcissism), the pull of desire draws nearly everyone back into its *scientia sexualis* precincts.

Such images and their arousing desires still capture the one and only ideal aesthetic of erotic life, desired pleasures and erotic exchange or self-stimulations. And, in looking at the exquisite, air-brushed image, even for just a few moments, is there any doubt as to why it is so powerful?

Thus, gay, straight, teenager, elder, weighty-bodied—all are drawn to their own iconic images within this now-ubiquitous theory of gender, pleasures and bodies that presents itself as a timeless, universal fact of human nature, rather than as a provisional theory devised within the conditions of a specific “modern” cultural-historical context.¹

While psychoanalysis made sex-desire into a first-ever “scientific discovery” of the fundamental meaning of human existence hidden everywhere, effective and easily available contraceptives and safe, legal abortion technologies (and widespread, “Use protection!” teen sex education) fostered its practical expansion far beyond the intrusive power of fertility and unintended conceptions. Indeed, UNESCO anthropologist, Ashley Montagu ranked the cultural impact of the legalization of The Pill in 1960 with the primeval discovery of fire.

This sequestering of the Foucauldian “*elixirs of life* seed-creativities” in order to free sex-desire from unwanted fertility also thoroughly screened out the fundamental consciousness-seed connection ubiquitously present for seven millennia in the so-different (it turns out) Indic *ars erotica* --meditative and postural *yogas*, daily life “spiritual psychology” and *tantric* eroticism—as they began, unavoidably piecemeal, to enter the West during The Sixties’ peak era of the *scientia sexualis*’s “Final Truth Sexual Liberation” influences.

Indeed, many mature *ars erotica* visiting *gurus* leaders of the Sixties consciousness movement were swept into the promethean currents of *scientia*

¹ See Foucault’s published diary of *Herculine Barbin*, a 19th century hermaphrodite whose suicide he traces to the first-ever and de-humanizing *scientia sexualis* interrogations to determine such a person’s “correct anatomical gender.” (Pantheon Books, 1980)

² (“Funk” is a Afro-American sexo-musical term referring to passionately-engendered earthily-erotic body-sweat and a deep beat that the Grandfather of Funk-Soul, James Brown, called the single beat of “The One”; in *yoga*, *tapas*, names the arduously heated, passionate creation of

sexualis liberation culture and toppled in scandals of covert desire or their *ars erotica* teachings were misconstrued within the *scientia* spell. Whatever the case, *gurus* have since faded to the periphery of the Western *yoga* scene.

Further, powerful, synthetic entheogens of the times (lsd, mescaline, psilocybin)—a “techno-mysticism,” as it were—could bypass or even *surpass* in a “mad,” Kerouacian-flash, any dusty-old, scriptural claims for the long-developing role of *yogic* or Buddhist seed forces of incarnation in spiritual awakening, or so it seemed to *scientia* spell-bound spiritual seekers, whether regarding “*tantric sex*,” *yoga* or meditative enlightenment.

Sounding like an lsd cosmic orgasm of consciousness, Gopi Krishna’s 1971 description of the surges of, literally, the *Mother* of all *ars erotica* seed-energies known as *Kundalini* Awakening,

Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord.... The illumination grew brighter and brighter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light....It grew wider and wider, spreading outward while the body, normally the immediate object of its perception, appeared to have receded into the distance until I became entirely unconscious of it. I was now all consciousness without any outline, without any idea of corporeal appendage, without any feeling or sensation coming from the senses, immersed in a sea of light simultaneously conscious and aware at every point, spread out, as it were, in all directions without any barrier or material obstruction. I was no longer myself, or to be more accurate, no longer as I knew myself to be... but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exultation and happiness impossible to describe. Krishna, *Kundalini: Path to Higher Consciousness* (New Delhi: Orient Paperbacks, 1992), pp. 6-7

captured the attention of *scientia*-trained clinicians such as Lee Sannella, M.D., co-founder of the first-ever, “spiritual emergence” service, the *Kundalini Clinic* and author of the 1976 meme-setting book, *Kundalini: Transcendence or Psychosis?* that helped modify the *DSM-IV* and opens comparing *Kundalini* awaking with the seed-force throes of childbirth.

In complete congruence with those frothy *scientia sexualis* times and since, Krishna’s emphatic inclusion of the essential role of the seed-forces in *Kundalini* processes “to feed the inner man” would be ignored.

Instead of being understood as a spiritual blessing in the flesh, to the *scientia* “gaze” (as Foucault called the doctor’s trained regard), *Kundalini*, the *Mother* of all creation for thousands of years, was now a kind of light-show of odd-sensation distractions in the awakening process, as troubled persons and under-informed clinicians used the sacred Seed-Mother term to try to make sense of a wide range of odd and troubling “symptoms.” As Dr. Sannella’s successor at the *Kundalini Clinic* since 1983, I have responded to hundreds of such persons and therapists.

Yet, we shouldn’t be surprised. The East-West exchange is still just beginning. Further, the less than ten percent of the Indo-Tibetan archive that has been translated has gone on to spawn a vast, secondary book-and-internet web of proliferating confusions written almost entirely from the sex-desire-centric and seed-divested perspective of the prevailing *scientia sexualis*.

For example, the apt term for most such reported *yogic* phenomena is *pranotthana* (uplifted *elan vital*), the far more common and long-precursor to the Mother’s all-consuming (as She is during life-creating gestation) activation, is almost never mentioned.

And the Physics term, “energy” now in parlance to characterize glowing, vibratory Mother *Kundalini* and Her *pranotthana*-precursor would be much better replaced with more biologically enriched terms like, “completely-maturing fecundity” or “quickened, spiritual DNA.”

Putting aside esoteric *yogic* confusions, as early as 1932 and without much of an alternative in mind, Aldous Huxley wondered if the nascent *scientia sexualis* liberation might be a premonition of a darkly fraught, “brave new world” of easily accessible pleasure and eugenically-efficient reproduction that masked an insidious narrowing of human warmth and intimacy.

Likewise, Herbert Marcuse saw the *scientia sexualis* as a “repressive de-sublimation” of eros fueling an unsustainably rapacious capitalism, an hypothesis explored in the cogent BBC four-hour documentary, *The Century of the Self* <http://tinyurl.com/aghvr7v>. Marcuse’s 1955 proffered but vague response in *Eros and Civilization*, too, was a “spiritualization of the instincts.”

Echoing these authors in 1976 (French original date) and armed with only rudimentary knowledge of the *ars erotica*, Foucault closed his critique of the *scientia sexualis* with this prediction:

“...in a different economy of bodies and pleasures, people will no longer quite understand how the ruses of [scientia] sexuality, and the power that sustains its organization, were able to subject us to that austere monarchy of sex, so that we became dedicated to the endless task of forcing its secret, of exacting the truest confessions from its shadow...having us believe that our ‘liberation’ is in the balance.” (*The History of Sexuality*, v. 1, p. 159, 1980)

In his reversed characterization of our modern era of “sexual liberation” as an “austere monarchy of sex,” Foucault (who later contracted and died of aids) goads us toward somewhere else, outside this ironic, compelled “austerity.”

And, if modern sexuality is an “austerity,” a “brave new world” of sexually free, but deeply limited human bonding, compared to the *ars erotica*, what must the latter be like?

As a first step toward relational *ars erotica*, hipper sectors of the *scientia sexualis* now speak of “the spirituality of sacred sex” and even the prolonged, nonejaculatory and passionate “...fucking one’s partner to God” of field-leader, David Deida that sexes-up the more meditative “neo-tantra” teachings of Sixties Indian guru, Osho, his student, Margot Anand and American guru, Adi Da, all of whom countered Reich’s “scientifically” centralized “function of the orgasm” with an endless *karezza* eroticism.

Thus, too, in 2012, Pulitzer-winner, William Broad chose “*thinking-off*” (touchless fantasy masturbation) as his (half-a-step backwards) hint-of-a-step toward the deeper aspects of *yoga* and *tantra* in his *New York Times* front-page featured *scientia yoga* book, *The Science of Yoga* (for which I was consulted).

For, in the shift from monarchical *scientia sexualis* desire-ubiquity to *ars erotica* consciousness-enhancing-ubiquity, all that goes on in this “*thinking*” and its radically different “*off*” must be reconsidered:

- the re-centering with “the pleasures of profundity” where “sex-desire pleasures” once reigned

- where and in what moods might partners focus their attentions upon faces, genitals, anuses, mouths, tongues, breasts, hearts, souls
- the new (perhaps only in Sanskrit) vocabulary used to re-name the then-occurring sensations (e.g., *Shakti chalani*, *brahmacharya urdhvaretas*, *khecari mudra pariyanga*, “moving the divine feminine,” “uplifted inner marriage seed-juices” and “lingual-pineal delight gesture lovemaking,” respectively)
- “happy-ending,” variously disposable “cum” and vaginal “lubrication” (and their supportive hormones and neuro-transmitters) become *rasas*, the hermetically-prized, alchemical male and female *elixirs of life* themselves: naturally entheogenic *ojas* (glowing radiance), *auras* (golden radiance), *madhu* (honeyed sweetness), *amrita* (immortality nectars)
- that are also the subtler basis of moods of devotion, ecstasy, forgiveness, unbreakable love and matured enlightenments

Likewise, past-president of the Society for the Scientific Study of Sex and a chief architect of the *scientia sexualis* for forty years, Marty Klein now writes in *Sexual Intelligence* (HarperOne, 2012) that the narratives, theories and stories we create about “sex” are more powerful than “sex” itself in determining how “sexuality” unfolds in people’s lives—not the mere freeing-up of an obvious desire.

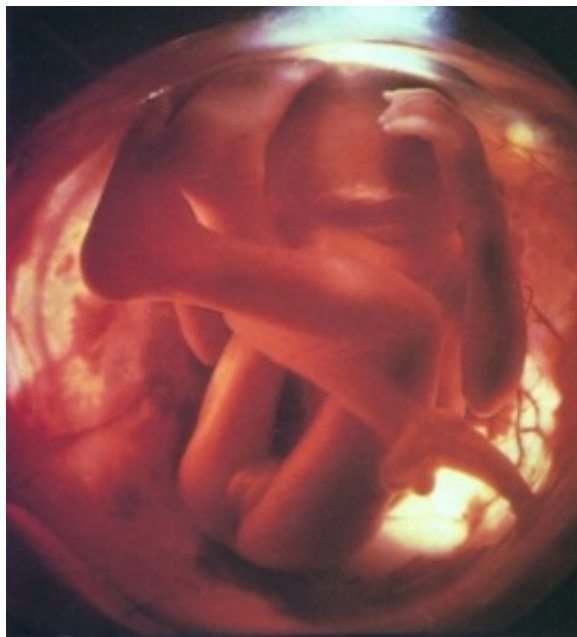
From loftier heights, Thomas Kuhn’s paradigm analysis showed how dominant theories, such as the mega-dominant, *scientia sexualis* ignore and even squelch any information that appears “anomalous” to current-paradigm scientists.

For, should modern *yoga* and *tantra* of the current eighteen million enthusiasts be re-understood as seed-*elixir* infused *ars erotica*, a massive truing and disorienting paradigm shift in all East-West spirituality will be triggered. Indeed, foundational understandings of romantic love, marriage and family life and “sex itself” will shudder with these invigorations.

Unthinkably, the entire pitched and bloody political debate of Liberal defenders of the modern *scientia sexualis* world and Conservative defenders of the older, “right-wrong” *scientia sexualis* of Church teachings could weaken toward obsolescence, as all forces might comfortably join together in disseminating *ars erotica*-modified formulations of “the facts of life.”

Further, the *tantric ars erotica* literally embodies every sort of gender possibility in the universal, hermaphroditic mystery of the perineum *trikona* (hermaphroditic “triangle.”) Thus, the ground under the politics of gender will also shake, as well as how each of us, LGBTQITT or otherwise, might understand him/herself.

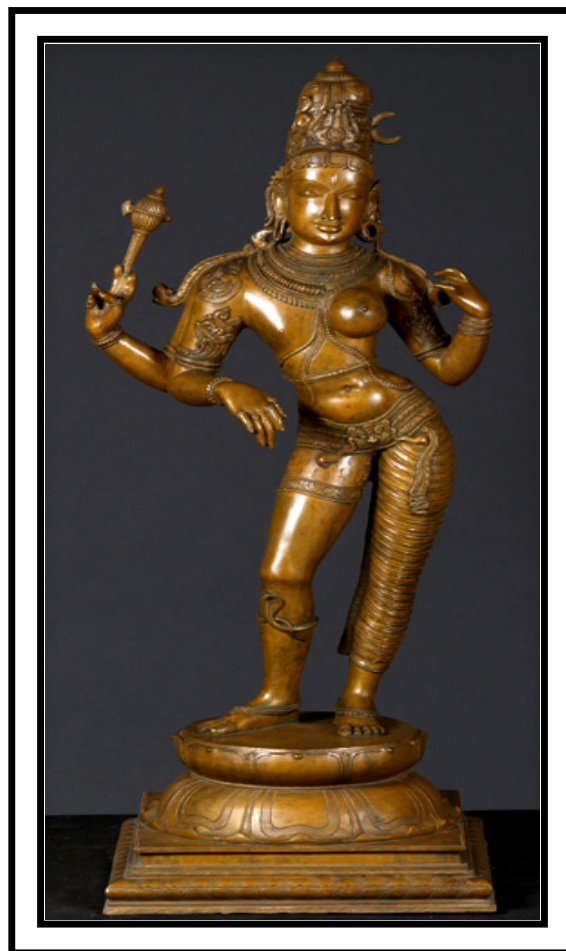
Below are two images of the perineal *trikona*, *in utero* and in a matured, inner-marriage *yogi-asana*, and a third, iconic image of the *yogi* in his/her full body *ardhanari* (all-gendered, cosmic union) matured state:



The vagina-penis androgynous perineum of all humans *in utero* during early gestation...



...that forms the basis of the heel to androgynous perineum *Siddha Asana* (Cosmic Power Asana) that awakens *Kundalini* at the base of the spine, as seen in ancient *Pashupati Seal*



Shiva icon as commingled male/female union or yoga, from head to toe

Not only were the more esoteric aspects of *Kundalini*, *rasa* seed-forces and gender screened out, the esteemed centrality of lifelong, creative marriage and family life became a tangential concern, a societal imposition, in the sexual liberation discourse.

How tragic for our divorce and broken-home riddled society that these deep seed-forces and the “family life enlightenment path” known as *Grihastha* have, still, barely been tapped to give ever more couples powerful ways to joyously grow and love one another, “till death do us part.”



Family life and lifelong marriage is a *yogic* path to enlightenment known as *Grihastha*

For example, touchstone guru, Sri Nisargadatta’s mind-blowing, “no self” teaching is lauded while his lifelong marriage has, so far, received no inquiry—even among spiritually-oriented marriage and family therapists—as to how he accomplished such loving loyalty. He even renounced all traveling to be at home with his wife and children, something no current spiritual teacher has, so far, done. Priorities may seem like mere relativities of “familial roles,” but, existentially as real life choices, they are absolute.



Rarely seen photo of Sri Nisargadatta with his beloved family



Commonly used image of the mind-blowing Sri Nisargadatta

Thus, too, it was only in 2009, after nearly forty years of teaching that family life is a kind of “melodrama” to test one’s actual spiritual growth that Ram Dass, the coiner in 1970 of the current *Be Here Now* super-meme, awoke to an error in his teachings on soul love and familial relationships. Via his late-life DNA-revealed paternity and grand-paternity, he “developed a deeper understanding of the love parents feel for their children and began to see that personal and soul love are not mutually exclusive but can coexist in nourishing ways.”ⁱ <http://tinyurl.com/aplz2kb>

Family life is not merely a Freudian “melodrama.” It is Life Itself. As *tantra* scholar-practitioner, Robert Svoboda notes, “To tend one’s family well is believed by many Indians even today to be the royal road to self-preservation and self-advancement” (<http://tinyurl.com/ad8v3rf> 1/21/13).

Lifelong, creative marriage becomes part of the natural order of the *ars erotica* universe, for the vast majority. Indian, Tibetan and Navajo divorce rates of 1.1%, 3.8% and 4.8% respectively, speak of an *ars erotica* bonding (even deprived of the more esoteric erotic practices) that rarely breaks, in contrast to US and all major *scientia sexualis* cultures worldwide, 50% rates for first marriages and 70% for second marriages. Even allowing for a quadrupling of these low divorce rates to accommodate troubled, intact marriages in *ars erotica* cultures, the rates are a fraction of the *scientia sexualis* cultural rates.

The *Ars Erotica*, On Its Own Terms:

A brief quote from the namesake of the largest yoga center in the world, Swami Kripalvanand from his commentary on a central, *ars erotica yogic* text, the 15th century *Hathayogapradipika*, gives us a rare glimpse into the radically different “eroticism” of the *Kundalini* body.

Anatomically, there are three uvulas in the body. Each stands at the entrance of a three-path convergence, where two gross physical side paths and one (dorsal, back) subtle energy central path meet to form a lower path. The first uvula is, in a female body, the *external os*, the part of the cervix of the uterus projecting into the vagina. The two longer sides of the uterus lead up to the uterine tubes and the ovaries. In a male body, the first uvula is a small eminence projecting into the urethral orifice, just above the prostatic utricle, where the two *ductus deferens* branch upward on their way to the testes. The second uvula is the part of the soft palate that hangs down at the back of the mouth at the back entrance to the nasal cavity, with its two internal nasal openings, which is of the same tissue type as the anterior (front) lobe of the pituitary gland. This uvula can be elevated, by swallowing or by the throat lock, to block the nasal cavity. The third uvula is situated between the two hemispheres (tonsils) of the cerebellum near the choroid plexus of the fourth ventricle. From it, two main nerve pathways from the dorsal part of the central canal of the spinal cord pass to the higher centers of the brain, including the posterior (rear) lobe of the pituitary, the hypothalamus, the pineal gland, the choroid plexus of the third ventricle, and the cerebrum.

If, by abandonment of attachment, and openness to divinity, the sexual seed and the life energy are prevented at that point from falling down into the lower path, the seed is absorbed into the blood and the energy goes up the central path [past the first, second and third uvuli]. The greater the degree of detachment and surrender to God, the higher up the seed and the energy are held, the more the seed evolves and the more subtle the energy grows, and the more stable both become. In the end, both the physical body and the life energy are absorbed into divinity, and the *yogi* is in his natural [fully matured of all potentials] state. (Kripalvanand, *Revealing the Secret*, 2002, H. C. Berner, 1/34 Imlay Street, Merimbula, N.S.W. 2548, Australia, p. 163)

Instead of pointing to this vast and highly-detailed space of *ars erotica tantra*, in the popularized neo-*tantra* terminology, “*tantric*” stands merely as an adjective qualifying merely an “Eastern-sounding” or “spiritual” or “shadow-inclusive” or “non-ejaculatory” or meditative *kind of scientia sex*.

As *rasayana*, the *yoga* of maturing the *rasas*, these secretions and their real-life, subjective moods—estrogen, testosterone, serotonin, noradrenalin, melatonin, dopamine, oxytocin, vasopressin, saliva, ptyalin, lactate, FSH, tears, sweat, lysosomes, semen, vaginal secretions, “junk DNA” and funkiest sweat² --

² (“Funk” is a Afro-American sexo-musical term referring to passionately-engendered earthily-erotic body-sweat and a deep beat that the Grandfather of Funk-Soul, James Brown, called the single beat of “The One”; in *yoga*, *tapas*, names the arduously heated, passionate creation of alchemical body secretion-radiance of *ojas* or the entheogenic tears of devotion, “He is my true

transform from their ordinary status into evermore profound aphrodisiacs, growth hormones, innate entheogenic radiances and cosmic perceptions.

To begin with, kisses become, literally, “sweeter than wine” via salivary ptyalin that opens up the sweetness of all food, further enriched with salivary immunoglobulin-A (the glandular chemistry corresponding to feelings of love and inspiration), making each other both profoundly appreciated and *ars erotically* “intoxicating.”



Two Modes of Worship for Merely Existing

One could say the spinal cord and efferent/afferent nerves, from heated perineum to heavenly cerebrum, have become a throbbing, *ars* erogenous organ of energy-streaming, tumescent flesh, soaking in an *elixired* ocean of bliss, light and appreciation that permeates into mouths, throats, minds and every cell of lovers’ bodies, making them all dance in myriad “orgasmic” feeling-states.

Yet, so far, “neo-*tantra*” (so-called “*tantric sex*”) of the West has not included the entheogenic expanse of *rasayana* that, like puberty, involves years of seed-connected *yogic* maturation, far beyond the *scientia sexualis* termini of “egoic genital primacy” (Freud’s term). In rare instances, as with the 10th-13th century, *Khajuraho Temple* culture, a sacred communal *ars erotica* might blossom.

devotee...whose heart is moved with tears rolling down from the eyes.” Bhagavat, 11:14, in Kripalvanand, p. 76-f, 1977)



***Khajuraho Ars Erotica Temple,
(not to be confused with similar scientia sexualis images)***

Indeed, this lifelong puberty of an empowered “soul identity” beyond the capacities of the psychoanalytic “genital-primacy ego” has its spiritual-bodily manifestations worldwide, throughout all history.

Pre-eminent world historian, William H. McNeill gives evidence in his, *Keeping Together in Time* (Harvard, 1997) of “group rhythmic practices” (group log-tapping) among our prehominid ancestors inducing an enjoyable group solidarity (the first moods of communal oneness) millions of years ago.

Intra-tribal anger (a foundational emotion in Sixties *scientia sexualis* therapies that must be “released,” i.e., fully expressed) was dissipated via drumming as the hormones of prehominid aggression must have transmuted and eventually “evolved” (for some) into stable *rasas* of collective devotional feelings.

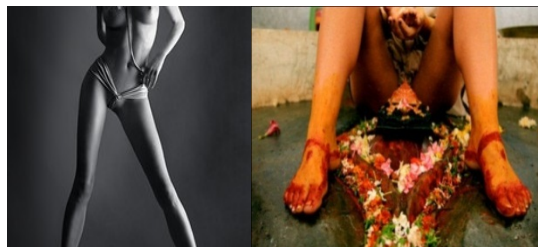
The drumming tribes grew larger, while the aggressive ones fragmented, lowering their genotypic (seed-based) group survival. Indeed, McNeill also notes that rhythmic practices proved useful millions of years later to the armies of aggressive subgroups, drumming them *en mass* into attacking each another. Thus, the *rasas* for generations on end in these subgroups get trapped in moods of grief, fear and vengeance that perpetuate the cycles of war.

Thus, too, we have the long history of vibratory, body-shaking spiritualities, wherein the “drumming” comes from *within* devotees’ bodies, *moving* them:

- Fifty-thousand years of Bushman “dreamtime” shaking known as *thxiasinum*
- Grecian, Dionysian Eleusinian mystery cult trance-dance revels
- Shaking of Shakers and of Holy Ghost, charismatic Christians and “moved to speak” Quakers
- The spontaneous undulations of esoteric belly-dance
- “Spirit-possession,” trance-dance healings of *Sangomas*, *Vodou* and indigenous shamans
- Inspired spinal rocking Islamic *zikr*, Judaic *davvening* and spinal-surgings *yogic kriyas* and their respective chant-modes *qwaali*, *nigune*, *anahata-nad*
- The semi-spontaneous rock-n-roll gyrations of “Elvis the Pelvis” that catalyzed a worldwide sexo-rhythmic and prolonged “youth culture”
- The harrowing, spine-stilling *uju kaya*, giving self-immolating war protesting monks unthinkable power, like Thich Quang Duc, whose charred-remains contained his miraculously unburned heart



Thich Quang Duc's enshrined, unburned heart



Deeper into the *Ars Erotica* Image

The vast powers of the desire-centric world captured in the left-side image seem to drain the female-legs-spread image on the right of any actual eroticism when looked at second, leaving only a kind of shocking rawness of an apparent fertility adoration. Indeed, one might at first recoil sexually. So, try now to block the left image and gaze at the right for a few minutes, undistractedly.

That which was shocking a moment ago now feels the reverse: a deep and warm welcoming, not into the immediate allure of (*scientia sexualis*) sex, but into the ever more palpable, complex and raw fecundity of life itself, an emotional-visceral contact with the blood-and-flesh heat of life-giving womanhood as if, a moment ago, the fertile rawness was hiding, rather than revealing this throbbing “other” multi-layered, eroticism.

Consider a world where men and women are in awe of one another as “sexy-fertile-holy” where the triadic combination also radically transforms all three terms/realms and their every detail within the new *ars erotica* ubiquity.



Creation of the Universe via the Holy Union of Gendered Deities

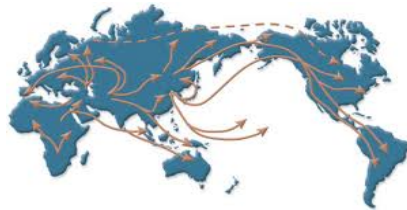
At the ordinary end of the spectrum, we can easily include the felt or imagined experience of the actual conception of potential new life during “unprotected” sex. Of course, the sex-only-for procreation moral mandate has tried to preserve the original oneness, but for thousands of years tainted with foreboding Church indictments of “original sin” regarding the sexual act, its “dangerous” pleasures and, indeed, of procreation and (fallen) earthly life altogether.

Scientia hospital “birthing centers” step further beyond obstetrical maternity wards to become fecund, sweaty, cosmically-infused temples of arduous *ars*

erotica profundities. If hospitals completely broke their *scientia* spell and became *ars erotically*-informed, they would immediately transform their labor rooms, not just into homey, cozy places, but into hallowed spaces replete with decors of universal, cosmic significance. (Hint: people will love it!)

Do these new parents also feel their two entwining lineages of ancestors, as a surreally continuous tunneling back into the remotest past, carrying forth into this Birth Now, yet another scion, hybridized and unique, coming into his or her own life?

The list of “begettings” of the *Old Testament* suddenly shudders beyond Sunday school boredom into a primordial linkage to the hoariest of past-origin mysteries. All humanity blossoms within every new birth.



**Evolutionary, migratory pathways from origin-points
spread the human family worldwide**

And, what about some “heavenly realm” where souls “live on” until they are born into their next earthly life? That is just too unscientific to consider though, no doubt many do, at least in the naming-baby-after-someone process, or when hearing stories of “near-death experiences” or when witnessing the “transition moments” before and after a beloved’s death.

And the devotional orgasms of divinized-fertility-lust of mature *rasayana*? They never end with male ejaculation (except when choicefully or innocently “dropping in” *to* conceive), but go on and on, as all forms of fertility-averting contraception are eventually left behind, like training wheels on a child’s bicycle.

*First slowly with kisses everywhere,
the successive hours lost in time
this way then that passage-ways opening
flooding unfurling wrists held down and released
this that um yes and yes
and suddenly you on top at two a.m. there it is*

*the frenzy, the shameless unabashed selfish freedom of it all comes out
wild almost hideous the truth of yes wanting mmmmmore,
whispering head turned this way more, then that way more,
even after the third hour, more more and yes of course,
the more you take the better it is,
for here in this endless place, more is all there is.
blossomed in those icons secret truths mystico-erotica original religion
fully-matured upward inward all glands alive tumescent engorged
totally intent the one upon the other
perfectly in love
designed by the Cosmos
each quantum crystal species plant animal male and female
to capture the full attention
the one of the other the other of the one
in perfect symmetry.
(Sovatsky, *Your Perfect Lips: A Spiritual-Erotic Memoir*)*

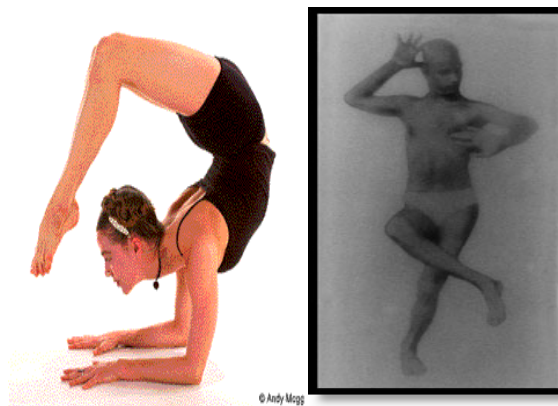
The immense space of the *ars erotica* finally comes into view, rippling internally with myriad complementary synergies:

- Body-soul maturations beyond the Freudian genital-primacy ego
- A vast majority of lifelong creative marriages with consciously conceived children
- Partnered (even sacramental group) eroticisms of unspeakable depths and range
- Numerous, non-repressive paths to saintly heights in “bio-theologies” of universal relevance
- A world of nuanced genders
- Ever more intermarrying family lineages and commingled religio-ethnicities and thus,
- The withering of any credible ideologies of “religio-racial purity” and the wars and genocides based upon them
- Innumerable, new “economies of pleasure” shared in this increasingly matured, seed-commingled, One World Family, known in *yoga* as, *Vasudhaiva kutumbakam*, “whole-world enlightened existence”)



It's a New World!

***'Yoga as Ars Erotica,
Kundalini as Charismatic Developmental Mystery***



The above pair of photos parallels those opening the *Introduction*. Clearly, the woman on the left is recreating the scorpion pose (*vrischika asana*) in textbook precision, dressed for the camera shoot, holding, holding, stretching, concentrating and breathing steadily. This could be called *scientia yoga* in Foucauldian terms or, as I prefer to call it, Apollonian, form-perfecting *yoga*.

The test for us in comparing these two photos to see anything “erotic” in the left image is compromised because we don’t think of *yoga* postures, even of a

beautiful model in ambiguously revealing *yoga*-attire, as being intentionally “sexy.” (Or do we?) For, here the drainage of eroticism has been reversed, when one has the eyes to see.

The right image is deepest *ars erotica yoga* that emerges during advanced stages of *Kundalini*-inspiration and is known by many names: *Sahaja*, arising-from-Nature *yoga*; *Ha-Tha*, Sun-Moon Union *yoga*; *Kriya*, spontaneous-movement *yoga*; *Rasayana*, hormone-maturation *yoga*; *Urdhvaretas*, complete seed-maturation *yoga*; *Dvaita-advaita yoga*, duality-toward-nonduality *yoga*; *Shamanica medhra*, maturation-beyond-genital-puberty *yoga*; *Kundalini*, Mother’s total maturation *yoga*.

In contrast to the left Apollonian photo of this healthy-flexibility *yoga*, this one could also be called Dionysian, or inwardly-compelled, ecstatic or charismatic *yoga* of the “inner marriage.” Like labor contractions or jolting infant movements, *Prana-Kundalini* moves the *yogi*’s body, for this *ars erotica yoga* is simply a lifelong extension of “adult gestation.”

Mark Singleton (*Yoga Body, The Origins of Modern Posture Practice*, Oxford; Oxford University Press, 2010) corroborated N.E. Sjoman (*The Yoga Tradition of the Mysore Palace*, South Asia Books, 1996) and my claims (*Columbia Desk Companion on Eastern Religions*, edited by R. Thurman, New York: Columbia University Press, tabled, 2002) that the *hatha yoga* of India was tamed by a good dose of European gymnastics and ballet principles before its mass export to the West.

Modern yoga is Apollonian, from the *Danskin yoga* apparel down to the hardwood dance-floors of *yoga* studios everywhere. Even most “*yoga*-flows” are teacher-guided sequences, as I learned from master *scientia yoga* teacher, Shiva Rae when she videoed me for her flow *yoga* DVD.

Thus, its core *ars erotica* passion for some five thousand years—*Kundalini*-animated maturational movements—is almost completely absent from the last forty years of modern (even copyrighted) *yoga* “styles” and their eighteen million enthusiasts.

Once again, we have to start somewhere--but, then what?

Meditate on the right-hand photo. He imitates or attempts to master or “demonstrate” no known textbook *asana*.

See how this pose could only emerge idiosyncratically from within, in its perfect moment of manifestation.

Arms turned just *this* way, fingers curling and extending with *feeling* (not to attain “complete extension”), legs lyrically bending, facial expression absorbed in a poignant mood of inwardly spellbound transfixation.

But, then he will move--is moving--for this is a still-snapped photo of a living and dynamic maturational and devotional unfoldment, an adult continuation of Mother *Kundalini's* (Holy) Gestation, endlessly so. As one of the greatest *yogis* of all times, Jnaneshvar lyricized:

That is called [*yogic*] action of the body in which reason takes no part and which does not originate as an idea springing in the mind.

To speak simply, yogis perform... [*asanas*] with their bodies, like the [*innocent*] movements of children.

(*Jnaneshvar, 1987[1210], p. 102*)

Just as a fetus or a baby moves, devoid of ego, or how certain sexual movements and longings seem to arise without thinking, automatically of their own accord when lips touch, then awaiting breast, then and then and....so do the *sahaja asanas* unfold in shifting moods from one to the next.

His every movement is attuned to the cornucopian, omphallic Seed-of-All-Seeds Source of life itself, raining down from high in the midbrain hypothalamus (“the little wedding chamber,” as the Greeks called it, midbrow union of *Shiva Shakti*, says the *tantric* scriptures) and “seat-of-the-soul” pineal gland (wrote Plato and Descartes), the “satiety center” (of neuroscience) that corresponds to the Taoist’s two inch internal meditative space they call, *The Golden Flower*.

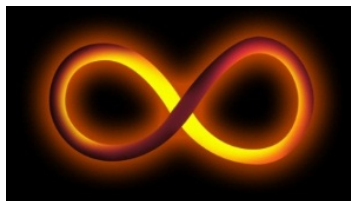
Why “*Golden Flower?*” Seeds germinate and blossom new seeds that blossom... *ad infinitum*. Meditate “in *there*” and find this vision of an endlessly blossoming-infinity, the thousand-petalled, “orgasmic” profusion known as *Sahasrara*.

I am willing to call this flowering a full-fledged and species-wide puberty that, like the teenaged one, uplifts personal identity, erotic powers and pleasures, maturity of self and even glandular chemistries (*rasas*) toward what we might call, “soul identity functioning.”

I suggest that all the charismatic spiritual phenomena worldwide throughout history are its developmental rumblings, most articulately seen in *ars erotica yoga* that also form the naturally matured basis for *rasayana* partnered *tantra*.

In this *ars erotica yoga*, the *yogi* is dancing inwardly to all sorts of shifting radiances, emotions and nuances of union. Or, we could say, he is two lovers, *Radha-and-Krishna*, in every cell of his body, reacting to one another with every newly arising mood and gesture a response to the last one: an inner marriage. Based on my own twenty-years engrossed in a *yogic* inner marriage, I can attest to the awe and fulfillment of such a relationship.

His body creates the entheogenic *rasas*, *amrita*, *ojas*, *tapas* that his own cells feed upon. He is thus, *uroboros*, mother-father re-conceiving himself anew as Jnaneshvar’s child, a self-pregnant *Kundalini yogi*: a living serpentine infinity symbol.



But there is more...the *ars* realm is hidden everywhere!

Thus self-impregnated with Sun Moon energies, the *yogi*’s body generates *siddhis*, “powers” or *charisms*, “gifts” of the Spirit, as they are known in Western traditions for thousands of years.

Indeed, William McNeill’s thesis of prehistoric hordes “keeping together in time” traces versions of the inner dance tens-of-millions of years ago. And ever since:



Islamic ecstatic spinal rocking *zikr*



Judaic ecstatic spinal rocking *davvening*



Shaker stylized reverential dance



Holy Ghost Charismatic Worship



Dionysian Revelry



Sufi *Dervish* Whirling



Vodou spirit dance



Yogic adult gestation dance



Buddhist *uju kaya*(upheld body) *ars erotica* eroto-tumescent spine

Though I will share much, I do not miss the crux of all esoteric knowledge, as Foucault notes with quiet foreboding,

this knowledge must be deflected back into the sexual practice itself, in order to shape it as though from within and amplify its effects. In this way, there is formed a knowledge that must remain secret, not because of an element of infamy that might attach to its

object, but because of the need to hold it in the greatest reserve, since according to the tradition, it would lose its effectiveness and its virtue by being divulged.

There are many secrets of desire hidden in, and revealed by, xxx-ratings and in the *scientia*-spell-breaking throes that can emerge in uninhibited desire. There are also *ars erotica* secrets hidden by vows of secrecy, the rarity of mature *gurus* or by the inability to “read between the lines” of *yogic* text.



**Al Pacino as a blind *scientia sexualis* guru
pressing into *ars erotica rasayana* precincts in *Scent of a Woman***

Overview of Chapters

Much of our text is set in verse and epigrammatic stanzas to slow reading down to a meditative pace and to preserve the lyricality of the *kavi* (poetic enlightenment) traditions of *tantric* transmission.

Chapters flow through time, zooming out to macrocosmic proportions, then telescoping-in to the spiritually-frothy *Sixties* and even further in to issues of everyday intimacy and then into the myriad inner spaces of *tantric* eroticism and back out to the furthest reaches of *yogic* maturation and post-*scientia sexualis* whole-culture transformation.

Chapter 1 *The Vast and Wondrous Yogaverse*, zooms out to describe the macrocosmic, multi-millennium cycles of the four cosmic seasons (*yugas*) and the vast, reincarnating circularity of this four-staged, earthly lifetime followed by three subtle “afterlives” and evermore maturing (far beyond genital puberty “adulthood”) future earthly lives. This is the grand context in which the erotic, the procreative and the spiritual reunify within the *Kundalini* Body that manifests to some degree in charismatic spiritual traditions of all times and awaits the requisite conditions in Apollonian *yoga* classes, everywhere

Chapter 2 *Then Came the Summer of Love* zooms in to the recent history of East-West spirituality in the US as Indian enlightenment traditions were massively introduced, unavoidably piecemeal, to the West and myopically narrowed by a “Psychedelic Sixties Skew.” Focus was upon instant-here-now enlightenment, sexual freedom, trippy *Kundalini* experiences and youthful rebellion against elders, marriage and family life. The depths of the *Kundalini* body were further lost to commercial pressures to maximize basic Apollonian *yoga* instruction and the near-disappearance of *gurus* in scandals and confusions.

Chapter 3 *Ram Dass Has a Son...“He began to see...”* When Ram Dass’s recently discovered (2009) paternity opened him to the beauties of parental love, the youthful “*Be Here Now*” Sixties meme (coined by him, in 1971) matured toward “*Be Here in the Endless Flow of Generations.*”

Chapter 4 *Lifelong Ars Erotica* enters the intimacy of daily relationships, including: (a) The Art of Circular Flirting and The Romantic Center (b) “No More Arguing” Communication for Partners (c) The One-Hundred Dimensions of *Ars Erotica* Passion (d) Conscious Conception and the Lifelong Mystery

Chapter 5 *Complete Maturation of the Ensouled Body* describes the furthest reaches of yogic maturation.

Chapter 6 *In the Fullness of Time: Summary and Futuristic Reflections* Discusses the synergies and challenges of transitioning from our current, wide-ranging *scientia sexualis* culture to an equally wide-ranging *ars erotica* future culture.

Appendix: *On Being Moved: Activated Asanas, Inspired Chanting* described how to use the *Activation* CD to catalyze *sahaja asanas* and *ars erotica* moods of deep devotion, “*as though [coming] from within.*”

Glossary, Endnotes, Reading List, Index (260 pages)

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